

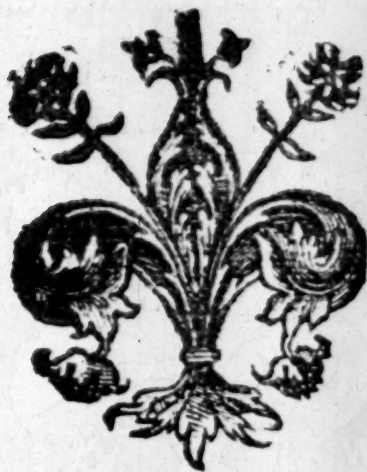
MASTER
BROUGHTONS
LETTERS,

*Especially his last Pamphlet to and against
the Lord Archbishop of Canterbury, about
Sheol and Hades, for the descent into Hell,
answered in their kind.*

PSALME. 85.

I said unto the fooles, Deale not so madly.

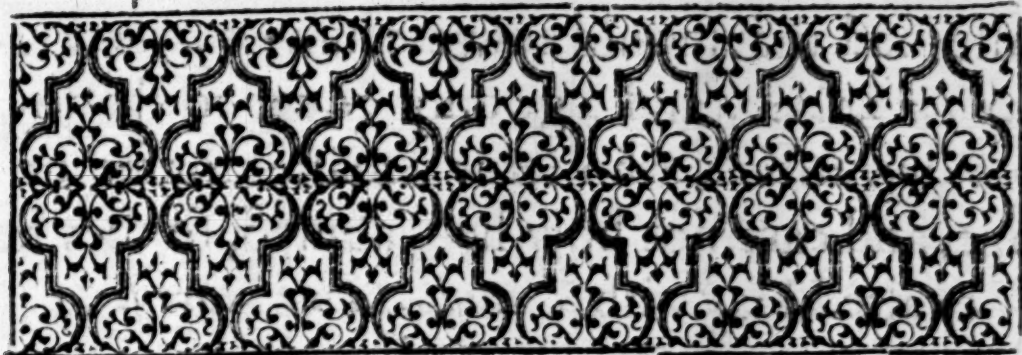
Quicquid amas, cupias non placuisse nimis, Martial.



LONDON
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1599.





To the Reader.

EXpect not (gentle Reader) any matter of great weight and substance in this answer, the *Libellers* defence (as he calls it) being nought else in ballance of sound iudgement, but the fume of enuie, and the fume of vanitie: only accept it as a rod for a fooles backe, I feare incorrigible, nam *senex Psittacus non capit ferulam*: who though he be brayed in a morter, will still continue to bray like himselfe. If thou thinkest it too bitter, compare his *Libell* and this answer; the reuerend *Archbishop*, whom with his foule mouthed slaunders he defileth, and himself a vainglorious *Thraso*, a fugitiue abroad, a schismatike at home, a tormentor of soules with mysticall riddles, a clamorous trumpeter of his owne praises, and so iudge of both. Some, I know, haue said, he is

TO THE READER.

halfe mad that should answere him; a *smooth colour* for idlenes, and a goodly couer to shadow *their ingratitude*, who serue a master for fee, not loue, and care not how he is abused, so they be exalted. I say with *Dauid*, *Adhuc vilior sum plusquam factus sum*, and, as it is, haue done it: if thou approue it, I glorie not: if otherwise, I care not.

Vale.



PROV. 14. 3.

In the mouth of a foole is the rod of pride.

SECTION. I.



Here is a fantastical fellow in *Dion* much-
 what of your humour, *Master Broughton*,
 who was fully perswaded, that, because
 he had married *Tully* his widow, of neces- *Dion Coc.*
 sitie he should proue *summus Orator*; or
 in that he had once sate in *Cæsars* chaire,
 he must needs become *summus Impera-*
tor: such is your conceit, as appeareth by
 your manifold malepart letters to her
Maiestie, his *Grace*, and the late *L. Treasurer*, that belike because
 a *Iew* once saluted you with an epistle (as you faigne) therefore
 you are the only *Hebrician*, and in that your armes are the three
Owles, *Athens* fowles, forsooth, therefore you are the onely *Gra-*
cian in the world, and which are your owne words, by *Heroaldie* *Ep. ad Thes.*
 a great gentleman, and therefore no meane place must serue your turne.
 This conceit of yours, whetted with some small learning, but e-
 specially edged with naturall pride, hath made your tongue so
 keene, and your stile so sharpe, that neither spares to wound
 whom your fancie miliketh. Aboue all others you haue chosen
 the most *Reuerend* father the *L. Archbishop of Canterbury* to launce
 and cut therewith, *reioycing, as you say, to haue so high a personage **Ep. ad eum*
 to worke upon, threatening in your letters to a *Doctor of Diuinitie*, to *Ad D. Stoll.*
 set either his *Graces* fame, or your owne past cure. I know that *Accius*
 is reported to haue cut through a whetstone with a rasor (it may *liny.*
 bee he deserues the whetstone that records the storie) yet that
 was a miracle, and a greater would it be accounted by him who
 knowes

knowes you both, that your pen, *Sir Hugh*, made of a goose quill, should any way pearce, much lesse wound, the impenetrable fame of a Prelate, so learned, so graue and vertuous. Whom, if you knew how little your virulēt letters (parbreake from a poysonfull stomacke, ingorged with impudent lies, belching forth insolent and vnsauourie challenges) did affect or moue, were you not past all shame, you would haue done with them; as that *Emperour* did with his *Ajax*, long since haue put them to the sponge: or, as it seemeth, being void of all patience, with that rayling Poet, when he saw his *Inuectiues* nothing moued his aduersarie, slippt his neck into an halter, & made a rafter his death-bed: and so, as the Poet said, haue made of your selfe one long letter, to see so small effect of your lying letters. Wherefore if you expect his *Graces* owne answer to your *querulous Libels*, for all your much pretended learning, you shew your selfe, in that, an idiot, to thinke that either he should bee so idle in that high place, being *πολλὰν ὁμιλίαν χαλῶναι τ' ἄμειν*: or so prodigall of precious time, as to waste good houres in answering such vaine follies, or so carelesse of his honour, as to stoope the billing of such filthie garbage: yea so much he pities your madnes, (being acquainted therewith from your subfizeriship in *Trinitie Colledge*) that when some sonnes of *Zeruiah*, in zeale of his high calling, offered themselues to throttle this *Schemes* and hot-tongued curre, his answer was to them with *Seneca*, *Quibusdam canibus innatū est, ut non pro feritate, sed pro consuetudine latrent*: It is custome, not curstnes, which makes him barke. Wherein, vnder correction, his *Grace* is deceiued in you: for a dog not wormed while he is yong, will in time proue mad: your worme from your youth hath been a proud conceit of your self, which, being nourished vnder your tongue so long, makes it now runne riot. It is to late to worme you, and preuent your madding, but time enough to file your teeth, or muzzle you, to keepe you from biting. And this haue I taken vpon me to doe, the weakest of many, who would faine haue been vpon you, yet strong enough to grapple with *Hugh Broughton*, a man of such rare wants and singular imperfections. How the *Reuerend Archbishop* will like it I know not, whose replie, being moued thereunto, hath bin that of *Salomons*, *Answer not a foole*

ues. Aug.

lut. dist. adu.

phocles.

am. 16.

de rem. fort.

u. 26. 4.

foole according to his follie, least thou also be like him. All one with that of *Socrates*, fitting, in metaphore, you more aptly: *If an Asse kicke me, shall I kicke him againe?* Notwithstanding I take my selfe, being both a member of that Church, whereof his *Grace* next vnder her *Maiestie*, hath chief gouernment, & also an attendant on him, ingaged to him by some fauours, bound in conscience to spend a few spare houres of vacant time, in answering those saucie letters, slanderous reproches, and scandalous imputations of a *conceited, malecontented runnagate*, such a one whom *S. Peter* and *Iude* haue liuely described *Presumptuous, standing in his owne conceit, a wandring starre, a raging waue of the sea foming out his owne shame, and speaking euill of them which are in authoritie*. Which raging madnes, had it kept it selfe in inke vnder seale, silence had been the best answere, and your papers, *Sir Pamphletor*, might haue made fit sacrifices for *Vulcan* his altar, *et discipulis suis magis reuerentibus*. But sithence you will needes be mad with a witnes, & proue a foole in print, & slauer out your follies in view of the world, vnder reformation, it standeth not with Christiā policie, or charitie, to let you slip vncontroled, but as *Salomon* wilheth to *Answer a foole according to his follie, least he brane it out, & triumph in his owne eyes*. For though a guiltles consciēce, like a marble stone, saith *Ierome*, shiuereth al reproches, like arrowes, shot against it: yet as *S. Augustine* hath well obserued, it is *magna crudelitas*, for a publike magistrate, *sic in consciencia acquiescere, ut famam negligat*, so to relie vpon the innocence of his actions, that he neglect all annoyance of his good name. And therefore, *Mr. Broughton*, arme your selfe with patience, if it bee possible for a proud man to haue such a vertue, that since against the law you haue not ceased to *curse the ruler of the people*, and ** to reuile God his high Priest*, which *S. Paul* repented hee had ignorantly done, though that Priest were an vsurper: and against the profession of a *Diuine*, with such ribauld termes, vnfaourie, and shamelesse lies, yea, and contrarie to all humanitie, against him, who in the *Vniuersitie* (by your owne confession) was a chiefe meanes of your pre-ferment; be (I say) as patient as you can, and ** let not indignation vex you like a thing that is raw*, that you may learne, in your own vaine, hereafter to rule your pen, and order your tongue, and
forbeare

Diog. laert.

2. Pet. 2.

Iud. vers. 8. 13

Homerus & Plut.

Prou. 26. 5.

Hierony. August.

*Exod. 22. 28. * A& 23.*

Epist. ad Corn.

Hunt. ad Sed.

Olam.

** Psal. 109.*

forbeare the presse, though you will neuer bee taught to know your selfe, to feele your weaknes, or regard your betters.

SECTION. 2.

Theophyl. in
Luc.

Luc. 18.

Greg. Naz.
de to pnt.

Naso. Meta. 2.

Theoph.
Plut.

ac. 1. 24.

Ep. ad Reg. pa. 3

by literas ad

D. Stoll.

Act. 8. 9. 10.

Epist. Abr. Rub.
ic dicta.

Remember *Theophylact*, alluding to that place of *Salomon* where the faith there is a *Maried foole*, nameth the wife *Φιλανίαν* *Ladie Selflone*, which usually is attended by foure waiting maides; the first is *Οἷσσις* an inward selfe conceit; the second *Αἰσχρολογία* a vaunting utterance thereof; the third *Φιλδοξία* a vaine affection of publike applause; the fourth *Υπερφανία* a loftie overweening, with a scornfull contempt of others: the husband to this wife, saith the father, was the *Pharisee*, *Luc. 18.* who left her a widow after his death, till you, *Mr. Broughton*, were borne and came to age (our *English Pharisee*) for *Nazianzens* rule is true, *Φαρισαῖος ὁ ἄνθρωπος ὁ ἀγαθὸς ἰσχυρίζεται*: not the nation, but the affection makes a *Pharisee*. *Narcissus* in the Poet, neuer so madly admiring his own beautie, as you haue delighted in your selfe, in so much that, you may see, if you were not blinded sottishly, how *Theophrast* his prouerbe is verified in you, *τὸ λατρεῖν ἑαυτὸν τὸ μὴ φιλεῖν ἄλλον*. You haue loued your selfe so well, that none other of iudgement either loues or likes you at all. Yet if looking your selfe often in this *Selflouing* glasse, you would do, as *S. James* saith, that is, hauing considered your naturall face, you could goe away, and forget immediatly what your fashion was, some hope there might be of your future humilitie: but to preuent that, *Οἷσσις* attends you, putting you in minde of your great paines, your *Concent of the Bible*, your *Sinai sight*, your *Daniels weekes*, your *Rabinicall oracles*, your *Genealogicall Catechismes*, whereby you are so hounen and lifted vp, that with *Simon Magnus* your *Preuentor*, (for that title fits him better for semblance of pride, then *D. Bancroft*, whom you call your *Preuentor* in the Bishoprick of *London*) as if you were borne at *Nonesuch*, you are not contented to be accompted *μεγας*, *Act. 8. 9.* a great *Diuine*, but *οἰμεγας*, *vers. 10.* the *Cleerer of Diuinitie*, the *I per se I*, and the belweather of *Diuines* (it is a poore flocke of sheepe where the Ew must beare the bell) for so your masked Iew, *viz.* your selfe writes. Behold that is the wiseman, whose praise is gone over the whole earth,

enem

euē Hugo Broughton. Which selfe conceit forgeth such fancies in your head, that as the runaway apprentice thought, the bells recalling him, told him he should be *Maio*r of *London*: so your humours building towers in the ayre, and Bishoprickes in your fancie, faine a sounding in your eares, that you heard the *Arch-bishop* should say you deserved as good a place as himselfe. That the *L. L.* should giue out that you were *Nulli secundus* for knowledge. That the *Queene* should say she would not for all the preferments in the world you should leaue the *Realme*. That such a noble man should tell you that her *Maiestie* would, of her selfe, haue giuen you the *Bishoprick* of *S. Danids*. That *Iewes* call for you to conuert them. Meere buzzings of your owne conceited dizzie braine, (like him in *Ælian* who thought all the great ships in the hauen were his owne) none of them euer meant or vttered by them, but onely inuented by the strength of your opinion, pleasing it self with dreams of high desert: which you know (*Master Broughton*) hath been the ouerthrow of many well quallified men, and was among the sages of *Greece* accompted *ἐν κατὰ δεξιῶν*, the principall impeachment of many mens both proceedings and preferments: for many (saith the *Stoike*) might haue proued good schollers, if they had not thought they had been so alreadie, and many had risen to great places, but that, with *Remus*, they would attaine them by leaping ouer the wall, not rise to them by degrees and steps. And yet, *Non vlli tacuisse nocet*, if you had onely intertained this *Oinzie* and selfe-conceit, smothering it within your breast, the annoyance had been yours alone and inward, yet the world might haue taken you for a wiseman (for euē a foole, saith *Salomon*, holding his peace is counted wise): but *Ἀλαζονία* so bewitched you, that like an old bottle with new wine, vnlesse you should vent, you would burst. Whereupon, though the Wiseman his counsell be, Let another man praise thee, not thine owne mouth; a stranger, not thine owne lips, you, vt ex *stulto insanus fieres*, as if you were wiser then *Salomon*, (for a foole, saith he, is wiser in his conceit, then seuen men that can giue a reason) must needes, as *Iob* saith, be your owne Herald, and giue titles to your selfe, blazon your owne armes, record your owne deserts, euē so palpably, that your foes floute you, and your friends pitie you. For thus you pronounce of your

Varijs epistolis ad Archiep. & Thesaur.

Ælianus v. Histo.

Bion in Laert

Seneca.

Livy.

Cato.

Prou. 17. 23.

Prou. 17. 2.

Prou. 26. 16.

Iob. 32.

Epistolis ad
Arch. & Thes.

Greg. epist.

Arist.

An epistle
coyned by Br.
with a Jewes
Rampe.

Diog. Laert.

Plat. Demet.

Cato.

Jul. Tuf. quest.

Jul. Gellius

Jul. pro Arch.

selfe, in writing. The best learned in Europe thanke me most highly. Scotland writes for me. I haue found great thanks from Zurick, Denmarke, French, Dutch. I know my selfe inferiour to none for Hebrew and Greeke studies. The best Diuines haue plowed with my Heyser, (yet himselfe neuer grew beyond a calfe.) All the learned through Christendome, Iewes, Papists, Protestants, thinke my paines an honour to the Bible. *Lingua quo vadis?* What, master Hugh, will you hyperbolize about S. Gregorie, who is contented to marshall the foure generall Councils in equipage with the foure Euangelists, but your scribbles, forsooth, must countenance the Bible? For *Honor is in honorante non honorato*. But of all the most Thraasonicall Braggadoccion self-boasting, is that cogd epistle of Abr. Ruben, alias of Hugh ap Broughton to himselfe, (which when Master Beza had read, told a cuntry man of ours being present with him, that sure you were a very vaine man) *scil. All thy valuation, M. Hugh, is according to the sickle of the Sanctuarie, 20. Gerahs to a sickle. The delights of thy most high perfections are in that mans throte. The sweet smell of the myrrhe of thy learning (which is as signes and wonders in beauen and earth) is gone over the Ocean sea. God hath created thee, M. Hugh, to make the honour of England more honourable. Thou art a glorie and renoune euen to the Queene her selfe.* Beside many other phrases giuen in Scripture to God himselfe, prophanely abused to your commendation, fauouring not onely of arrogancie, but blasphemie. To such an outrecuidance hath your selfe-conceit caried you. Which glosing letter, suppose it were true, that a Iew had written, a wiseman would haue either answered at the reading thereof, as that Philosopher did once in the like, *Me hic aut Indit, aut odit*. This man would procure me either scorne, or hatred. For hyperbolicall commendations are motiues to both. Or else haue concealed them, least the world should thinke he delighted in his owne praises, *the speciall cognisance of a foole*, in Cato his wisdom. But to take copies thereof, and disperse them abroad in Basil, and send them into England, and Genena, that men might point at thee *Leniculum nostrum Demosthenem*, (so you call your selfe in your epistle to the Vniuersitie of Oxford) and suppose you to be the Homer of our time, the 7. Cities neuer so striving for him, as nations and kingdomes challenge you, this

this is an extreame vanitie : marry to coyne an epistle of your selfe to your selfe, vnder a Iewes name, with such *Taratantara* fictions and applauses, not learning onely, but euen common reason would deeme to be a desperate phrensie: for as he is mad for hunger (saith *Plutarch*) which will eat his owne flesh, so is he much more hunger-starued for commendations, who is driuen to praise himselfe, especially with forgeries and impostures. Yet, this is the *Syrenicall* allurement of your attendant *φωσφία*, who perswades you that *written letters* are personall and priuate, and selfe-praises vnder scale are easily concealed, and therefore least either enuie, or time, or silence should suppress them, to the presse with them. *Plutarch, de se laud.*

SECTION. 3.

ANd hence commeth your *Printed Pamphlets*. Belike because it were a sinne to spoyle cleane paper with base employments, you will blot it with your fooleries, that so it might be sent from the Printers presse to the Apothecaries shop, there to make cases for spices at the best, *Et piper & quicquid chartis amicitur ineptis*. Which prating rhapsodies, like *Sappho* his par-rats, crying nothing but *Magnus Deus Broughton*, to winne you the more renowme, you doe not onely dedicate to Noble men of high place, (an insolent indiscretion to make those personages patrones of such boggard stuffe) but many of them most presumptuously you front with the sacred name of her royall Maiestie, (as if your inuēctions were all *Treasure troune, fiske royal, mines unheard of*, for Princes onely, being in deede to him that digs in them, as vnto *Pompey* his souldiers, a lost labour, and time ridiculously spent, and the stuffe it selfe according to the prouerbe *Thesaurus carbones*) whose singular affabilitie and clemencie though it bee such, that she will vouchsafe the speech of the meanest, and a small gift from the poorest: yet as *Augustus* the Emperour, famous in *Rome* that way, as not disdaining course intertainment where hee was inuited, when one as simply, as boldly, had requested him to his house, cheering him vp with nothing but browne bread and leekes, at his departure gaue his

host

host this farewell, *Non put aram per tibi tam familiarem esse.* The
 like answere may you iustly expect, or a sharper rather, *Master*
Hugh, for your foolish paines; sensible to that, because you
 are a *Gracian*, as *Philip* of *Macedon* gave to such a cenodoxicall
 companion as your selfe, who hauing scribled a pamphlet in the
 praise of Labour, with an epistle prefixed to King *Philip* of *Ma-*
cedon, his booke bearing title *Περὶ ἔργου*; the King puts out the
 II. and now, saith he, the author hath praised himselfe. Were
 there in you that learning which you pretend, *Seneca* might
 haue taught you what punishment it deserued, *Principis imagi-*
nem obscuris inferre, to let the Princes stampe vpon base vessels,
 much more to dare dedicate to her sacred Maiestie infamous
 Libels, make the best of them, frothie conceits, fomed out from
 an hot mouth, working and fretting it selfe vpon the bit of dis-
 contentment. What man of common sense or reason, would
 presume to print an epistle to a Prince of her diuine parts, ad-
 mirable learning, singular iudgement, and menaging such
 weightie affaires, containing nothing else, but a fabulous dis-
 course of a Jewes letter sent to .N. that is to the *Noddy* your self,
 and appoint her who should answer it? And, in another, to per-
 swade her that while you were expecting her answer touching
 your preferment, there fell such foule weather vpon the land,
 that some godly disposed selected you to auers Gods wrath by prayer
 and preaching; which you did, forsooth, by expounding *Alt. 7.*
 how *Rempham* and *Chiun*, *Babylon* and *Damascus* might be recon-
 ciled from *Amos* to *Stephen*, and vpon this (so fit a theame for
 foule weather) the people thanked you for cleering the hea-
 uens by your paines, and Strangers thanked her Maiestie for
 cleering *S. Stephen* by your pen. First proue this, what Strangers
 euer thanked her for you, name them, shew their writings, note
 the time, set downe the words, else are you too impudent to a-
 buse your Princes name, and the readers patience with such
 grosse vanities; remember what the Poet said of one, almost as
 vainly proud in the opinion of his beautie, as you are of your
 diuinitie, *Ait sese ultra omnes nationes sectarier, Is est deus sui qua-*
quā incedit omnibus. And as for the other, for shame, *Brough-*
ton, (now I cannot forbear thee) leaue to arrogate that to thy
 selfe,

Rhodig.

Seneca.

npr. Basil. 98.

npr. 99.

pag. 3.

pag. 4.

L. 1. 1. 1.

L. 2. 1. 1.

selfe, which all diuinitie, and God himselfe denies thee. Thy prayers and preaching to worke miracles with God? *God heareth not sinners.* The prayer of a righteous man preuailes with God: righteous he cannot bee, in the meanest degree, which hath neither humilitie, nor charitie. Thy prayers to stop the bottles of the clowdes, as *Iob* calleth them? the prayers of a *weaned childe* are as the arrowes of a Giant forcible to pearce the heauens: but proceeding from the spirit of *Babel*, *I am, and there is none but I*, they are like *Xerxes* arrowes shot vp against the Sunne, these reculing to their hurt that shot them, and they returning to their curse that made them. To him, saith God, will I incline mine eare, that hath an humbled spirit, and a contrite heart: which sacrifice you could neuer yet offer, nor can, till you abase your hornes, as *Iob* speaketh, and disgarboyle your selfe of those corrupt affections, and loftie thoughts, which makes your person, wheresoeuer you come, burdensome, and your *surquedry* intolerable. *Se ipsum imolet qui Deum vult laudare*, (saith *Augustine*) & *totum te consumat ignis eius*. And when you haue made *Dauids* sacrifice of your hauen imaginations, and *Pauls* metamorphosis of your malicious minde, then may you perswade vs that you haue wrought a miracle. But what doe I speake of reason, or religion to a mad man? For were you not so, more guiltie you are of treason then reason: for in another of your *Paperworkes*, you prescribe her Maiestie a time to preferre you, and if she will not, *you threaten that then you will forsake the land, and of that you had sent word to the King of Scots*. A good subiect verily, and a great losse no doubt. And what spirit doth that speech fauour of in your last epistle to her Maiestie, that a chiefe Commissioner in her Highnes name and authoritie, suppressing a booke of your schismaticall fancies, you should dare to say, *that he used more authoritie then her Maiestie had to lend him*. A good world it is, when such giddie brained dottards, as you are, will limit Princes prerogatiues, and charge the *High commission of Atheisme*, for calling you to account for your *delirious doctrine*. It might goe hard with you, but that the Ciuill law pleades for your necke, in saying, that *Furiosus & impubes iniuriam facere non possunt quia non habent iudicium*. The foolish

Ioh. 9.

Iam. 5.

Iob. 38.

Psal. 131. &

127.

Esay. 47.

Herod.

Psal. 109.

Esay. 66.

Iob.

Augustinus.

Psal. 51.

Rom. 12.

Epist. ad Reg.

Impr. 99.

p. de iniur.

& fam. lib.

Plut. & Elia.

painter in *Plutarch*, that had painted a Cocke like a Goose, was faine to write ouer the head, *this is a Cocke*: you might haue spared that labour in putting your name to the epistles, for it is a thousand to one, if her Maiestie did euer lose time to reade them, she easily gessed that the author went a crowing with a combe.

SECTION. 4.

OF the like *Lunatic* all humour are your epistles to the Lords, especiallye that which came from you about *Midsummer* moone last, *To and against the Archbishop of Canterburie*, about *Sbeol* and *Hades*, senseles for the period, vnfound for the argument, immodest in reproches, vntrue for the flanders, dishonest in false witnesses, ridiculous for the vanities. Wherein your last attendant *Calpurnia* doth play her part, with a cup of ouerwee-ning liquour, hauing so intoxicated your weake braine, (*For the proudman is as he that transgresseth with wine*) that as *Zebul* being well tiple, tooke an whole armie of men to be but shadowes of mountaines, so you there scorne all others comparatiuely without all respect, impudently without all shame, vnfaourly without all discretion, vnfoundly without all iudgemēt, madly without all reason, prophanely without all religion, forgetting that thundring speech of the spirit, as the *Sept.* reade it, *Ος αν βηχεν η νεκρην μη Calpurnias, τον Διον πασχυνει*. And yet this is that *Helena*, where- with you are so enamoured, of which you haue so often boasted, and with which you haue so long threatned to disgrace his *Graces* in your epistle to her Maiestie, *you will call him to account for all at once*: in an epistle to the Lord Treasurer, *you will put his Graces fame in print*: in your letters to *D. Stoll*. *you will set his Graces fame past cure*: in priuate letters to himselfe, belching out vnfaourie menaces of that, which here you haue disgorged. Wherein you haue spent all the *vires* and power you haue for the defence of a vaine paradox, and spit out all the *virum* and poyson you could conceiue, in the abuse of his reuerend person, in both fulfilled the prophecie of *Esay*: In the former, hauing spun the spiders web, for your opinion heathenish and ridiculous; in the latter, hatching

bac. 2.
ad 9.

hilo.

ay. 59.5.

hatching the Cockatrice egges, your phrases and stile being reprochfull and malicious : and because you will be the *Homerist* of our time (although Master *Beza* his iudgement was, to a great mans sonne, who was with him at the receipt of your Greeke epistle, that *you might very well haue written in Latin*) your answer shall bee *Homer-like*, to the last first. Taking this by the way, which *Pindarus* foretold, and you haue fulfilled, *τὸ καὶ ἄδῃ παρὰ νῆϊ- ἐστὶ μανίας τῇ ὑπεκρίσει*, that importunate selfe-boasting brings a man to madnes : and therefore some not vnfitly haue deriued *μανία* from *μᾶνιμα*. And now I answer.

Pind. Olymp.

SECTION. 5.

Ilian the *Apostata*, as good a scholler as your selfe, writing a tractate against the Christians, yet, more wisely then honestly, to allure the reader, which otherwise would haue abhorred the booke, intituled it *Ad Christianos* : but you, adding gall to wormewood, and impudencie to your slaunders, haue fronted your Libell with this inscription, *To and against the Archbishop of Canterburie*. Wherein though you haue watched a double advantage, both of this time and generation, hauing curious eares, thirsting more after great mens disgraces, then *Athens* after newes ; and also of apologie, because as *Apuleius* (he that wrote the metamorphosis of your golden brother) hath wisely said, that *In simulari quiuis innocens à quouis nebulone potest* : It is an easie matter for euery rakelshame to reuile an innocent, but it is neither safe nor fit for euery man to cleere the accused ; not fit, because if the answerer depend vpon him whom he defends, he shall be counted a flatterer : not safe, because in the accompt of *Xenophon* and *Demosthenes*, it is *ὑπομέγετον* : to great men that are truly vertuous, there is nothing more burdensome, then the displaying of their praises. Yet in despight of enuie, *ex tuo ore te indicabis serue nequam*. Thine owne conscience, and the triall of thy countenance shall testifie against thee, as the Prophet speaketh. In *Moses* law he that had slaine a Burgleyer by night had been guiltles, but if the Sunne were vp when he smote him he was punished as a murtherer. Had you not knowne him whom you

Laclant.

Deut. 29.

Act. 17.

Apul. apol.

Xenoph.

Dem. de coron.

Luc. 19.

Esay. 3. 9.

Exod. 22.

you thus haue smitten with your tongue, but, like *Ajax* in the *Tragedy*, whipt a ram for a man, and lent your blowes at random, the Ciuill law might once more haue pleaded for you, *Error in persona cui fit iniuria, facit vt non oriatur actio iniuriarum*. And your excuse might haue been either rash indiscretion, or false information: but your conscience grounded vpon long experience and certaine knowledge of the *Archbishops* great industrie, from his youth, not pregnancie alone; his manifold knowledge, not paines onely; his sound iudgement, not knowledge onely; his effectuall preaching, not iudgement onely; his irreprehensible life, not preaching onely; his wise gouernment, not vertues onely; makes it *ὁπλὴν ἀμαρτίας*, as *Philo* speaketh, and doubleth thy sinne against thine owne head, and findes thee guiltie not onely of malicious slander to reuile the innocent, but of impudent and infamous libelling to dishonour the name and place of such a worthie and *reuerend Father*: of whom (if euer of any man) it may be said as of *Zachary*, *οὐκ ἔστιν ἁμαρτία ἐν ἐμοί*, let not malice be iudge, he hath walked irreproueably before God and men: and may pleade for himselfe against such as thou art, as *Iob* against his exulcerating comforters, *Though mine aduersarie should write a booke against mee, would I not take it vp, and binde it as a crowne vnto me?* Hauing so often verified that in himselfe which Saint *Augustine* speaketh, *Qui volens detrabit famæ meæ, nolens addit mercedi meæ*. For as *Telephus* wound *Περσίδης* *δορυχὸς διήγαται βλήμασι*, was healed by the speare that hurt him; and the stroke, intending death to *Iason* and *Prometheus*, cured both: so, certaine it is, that neuer any durst touch him with any crime, either for gouernment or otherwise, but either with an after repentance in themselves they were confounded, or by his eminent integritie in all good mens opinion they were confuted, their slanders working his glorie, and their owne shame. And yet this sacred Prelate, this honorable Counsellor, this graue Diuine, to giue him no more titles, then that which *S. Basil* calleth *ἀπὸς ἀξιώμα*, this *Servant of God*; *tu tu* (as one of your owles speaketh in *Plautus*) *πυλὸν δαμασκέω πρῶτον* he may say, hast presumed to professe to write against. Were it as *Dem.* said to *Æsch.*: that *Æacus* or *Rhadamanthus*, some person of note, of incomparable learning, of high place,

Sophocles.

F. de iniur.
& fam. lib.

Philo.

urip.

ib. 31.

ugust.

Larip.
lur.
ully.

fil.

Laut. Men.
mer.

as 519.

place, of irreprehensible deportment (the *Reuerend Archbishop* hauing, we will suppose it, giuen offence) should haue confuted him, it had been too much for any such, without due reuerence, to haue aduanced a Rebutter *against* his *Grace*: for the fathers, we know, howsoeuer their higher Prelates sometimes offended the Church with infecting opinions, neuer profest to write *against* them, but still subscribed their epistles and bookes To such and such. Yet this had been tolerable in any such person: but for a *παραλογος*, *Vide Bern. & Aug. & Hilari.* a fantastickall genealogist, a paradoxicall expositor, a tragicall ape, a forlorne Pharisee, a running-headed fugitiue to bee thus publikely malepart, in presuming to write *against* an *Archbishop*, auering a trueth *Apostolicall*, as the impudence is intolerable, so I wonder how so many, that haue fared so well by his *Graces* preferment, can with patience indure, or with silence brooke this insolent and shamelesse presumption; but that it is knowne to proceede from an *Archilochus* leane and hidebound with hart-fretting enuie, but, as the Poet describes him, *καυλός τις* *Pindarus.* *ἔχθρσι παινόμενος*, fattening himselfe vp with contumelious scornes, and reproches. Not sparing the holy fathers of the Church, the reuerend Beaupeeres of diuine knowledge, but giuing some the bable, as *S. Austen* by name, * befooling the penner of the *Creede* not expounded to his fancie, and in a short abstract calling all the Latin fathers the *plague of Diuinitie*. But who can looke for more reuerence at his hand toward the Ecclesiasticall fathers, whose pride hath so caried him past all grace, that he sticketh not to traduce, euen in publike letters, his owne *naturall father*? so farre hauing been busied in *Sems progenie*, that he is fallen into *Chams* opprobrie, accusing his father, in more vile termes then I will expresse, for an *Aleknight* and common drunkard; for an *whoremaster* and a *minion maintainer*, (*Turdus sibi malum*) for a *raunger* and a *beggerly* *αὐτὸς*; euen in the very same letters, wherein it pleaseth the foule-mouthed varlet to intitle the most *Reuerend Archbishop* (I tremble to write it) *Nebulo*, *αὐτὸς*, & *ruina regni*.

Iude ver. 9. 11.

What saith Saint Iude? Yet Michael the Archangell, encountering the denill, durst not blaspheme. But such a tongue-murthering Cain, an ambitious Balaamite, (still bawling for preferment) cannot withhold, but laboureth like a flie about the candle, to perish in the gainsaying of Corah. And therefore writing about the descent into Hell, hath inflamed his owne tongue with the fire of hell, that as by his genealogicall gloses he hath abused *βελζαβουλ*, so by his gehennicall curfings he might set on fire *εργον πυλωνα*, and kindle a dissention about the descention, wherein there hath been so long consent.

Iac. 3.

Martial.

Hominem malignum forsitan te credant alij, Ego esse miserum credo cui placeat nemo. Other perchance will gesse thee to bee a malignant slaunderer, but I rather take thee to bee a wretched skrat pinde with enuie, whom none can please, either fathers in Diuinitie, or fathers by authoritie, or parents naturall; but as the *Argyraspides* answered some forward youths, whose steps thou palest, so say I, *ετι τοις πατερις ου αγαπηταις, α κακοι κακοι.*

Plut.

SECTION. 6.

Now if any man would know what ministred the fuell to this flagrant controuersie about hell, to this publike challenge and open confutation; nothing that the Archbishop hath either publikely preached, or at any time printed in that cause. But the brieft, and the trueth is this; Doctor Andrewes hauing, in a Sermon vpon that article, strongly out of Scripture and Fathers confirmed the descent, according to the words, you, forsooth, not worthie to bee ballanced with him for sound learning, (howsoeuer most impudently you tell the old *L. Treasurer* that he said, knowing you to bee his better in studies, that he would yeeld to you) you I say, *quantulus, quantulus*? presse into the pulpit not long after to refute his doctrine: which had it been in charitie and zeale for the trueth, it had been more schollerlike and diuine: but, as your manner is, with such contempt and contumelies to the person

Epist. ad Thes.

son of the man, you held that course, which neither policie
for example, nor religion for peace could tolerate, vpon
which you were called before his *Grace*, *ὁ ἰσχυρὸς ὁ ποιητὴς*. Here *Thucyd.*
you began to stirre, not onely contemptuouly refusing to
come, but malepartly answering his *Grace* with scornfull let-
ters, and subscribing them, very familiarly at the best, in truth
most saucely, *Τὸν συστῆναι*, your fellow souldier. (*Sir Hugh*
your fellowes are in *Bedlem*.) And as that *Souldier*, your *Pa-*
terne and predecessor in the Comedie, said of himselfe, be- *Miles glor.*
cause he had deigned his presence to one that requested it.
Non, adepol, tu scis, mulier, quantum ego honorem nunc illi habeo: so
you stand vpon it mightily, in a large volume, that you *con-* *Ad Dominum*
tenanced his *Grace* very much, in calling your selfe his *Souldier* *The saur.*
fellow, yea they are your owne words, that you *vouchsafed* to
call him a fellow in iudgement with you for religion. Nay
further you trust, you say, that *her Maiestie reioyce* to bee
συστῆναι with your defence for religion. Base vassall, who
will not be taught the dutie of a subiect to a Prince, but will
measure her learning by thy modell. Her Highnes knowes
better then thy selfe, that *συστῆναι* in *Herodian*, and other
Grecians, as also *Commilitones* among the Romanes, is giuen
by an *Euphemismus* of Captaines to their souldiers, to knit *Herodi.*
their hearts to them by such familiar titles: and in the Testa- *Thucyd.*
ment, being but twise vsed, it is vouchsafed by *Paul*, the great *Philip. 2.*
Apostle, vnto his inferiours, but neuer recipocall. When you *Philem. ver. 3.*
were fellow of *Christs Colledge* (whereof came the prouerbe)
that there were in the house twelue fellowes and a foole,
which was *your selfe*, you being allowed the same *diet* with
the *Master*, if you had written to him, would you haue called
him your fellow commoner? Had you written to *John Whis-*
gift Doctor of Diuinitie, and called him your *συστῆναι* and
fellow Minister, degrees being equall, it had sauoured of
some wisdome and learning: but inditing your letters to *the*
most reuerend Archbishop, and subscribing them with that ma-
lepart stile *τὸν συστῆναι*, is surely a *solacisme* in manners, and
argueth great want of discretion, yea of learning: for *Xeno-*

Xenoph.

phon will tell you, that *σφετινός* and *ἑπίδοξ*, and *σφετινός* and *ἀναδιδε* are all one, that is a fellow souldier and a follower, and so in authors synonymically confounded, and euer applied from the better to the meaner, but not vpward: and soothly so you meant, for in the very same epistle, you say, that you know your selfe to bee his *Graces* better, and superiour in studie, and knowledge.

Ad Dom. Thes.

SECTION. 7.

Epist. ad Reg.

Plut. Agis.

Ouid Metam.

Anax.

Arist. de celo.

Plut. Nicias.

AFter this from letters, running out of the land, (as you pretend) you set vpon him with this late *Libell*, wherein is contained (as you tell her Maiestie) *the marrow of your wisdom*. Which speech of yours puts me in minde of some Philosophers opinions in *Plutarch*, who write that the marrow of dead mens bodies, especially the back-bone, as *Ouid* will, doth oft turne into snakes. Such marrow, verely serpentine and viperous, doth your booke affoord, poysonfully sprinkling his *Grace* with more spight then hurt; for when you haue varied your reproches with such voluntarie phrases, as your addle head and malicious stomacke could gather *à trinio*, the conclusion is, that he is *utterly unlearned*. There were some Philosophers so mad to say, that the Snow was blacke; and some Mathematicians so senseles, as to auouch that the earth went round; and some Rhetoricians so impudent, as to reprove *Plato* and *Aristotle* for barbarous and harsh; and *Timaeus*, as vaine an Historian, almost, as you are a Diuine, being but *ἡμετέριος ἱστορικὸς*, a writer of yesterdaies broode, vilified and abased the credit of that worthie and famous *Thucydides*, the mirrour of Historians. Thine owne conscience, *Broughtson*, tels thee, that the *Archbishop* his indefatigable paines increased his learning; his learning setled his iudgement, his iudgement brought on his grauitie, each of these in seuerall wonne him credit and degrees, and all together adorned him with preferment. Much is the Vniuersitie beholding to you, and men of good iudgement you make the learned heads

heads of that time, who selected him above the rest, and singled him to bee the Lady *Margarets* Reader, and after that, amounted him to bee the *Chiefe professor* in Diuinitie, were he so *vnlearned*, as your *Loftines* makes him. And it is to bee supposed by any sensible man, that her Maiestie aduancing him to this highest dignitie, and, after that, calling him into her Priuie Councell, tooke him to bee a man both of sound iudgement, and at the least, of some learning. But this is the effect and affection of men, so farre hauen with *surquedrie* and selfe-loue, as *Menippus* in the *Moone* tooke men for moates, so *Pharisaically* *ἑαυτῶν* to annihilate all others; and as *Philo* hath excellently described them, as if he had anatomized you, to accompt all besides themselues *ἀπορίας, ἀνεντιπρά-
ντος, καὶ ἀνεντιπράτος, ἰδὲν;* (they are your owne words of his *Grace*) *babish*, vnlearned, rifraffe, nobodie. Briefly, all Diuinitie besides yours is *Atheisme*, and all learning to yours is rudenes. But may it please your great *Master*ship to giue a reason why you count and call him so *vnlearned*? His Lectures in the Schooles; his disputations at Commencements; his Sermons popular both in Court, citie and countrie; his encounters with schismatikes in print; his assiduous reading in any vacancie from busines; his sound iudgement in points of any controuersie: all these haue perswaded other to glorifie God in him, and moued the *Prince* to aduance him for them. Your reason is double. First, *He hath not plowed with your heyfer*. You delight much in that prouerb, repeating it fve times in your letters and pamphlets, and surely it accommodates your studie well. For as that is but a barren soyle, and a light ground that is broken vp with a Cow, so are your labours trifles which are wrought out by *Phantasie*. Againe, *Sampsons* heyfer was his wife, a skittish huswife, a Philistine to an Israelite, a treacher to her husband; yours is *Genealogie*, a wanton studie, and, as you vse it, a stranger to sound learning, a betrayer of profitable Diuinitie; his heyfer robd him of his best strength; and yours hath bereaued you of your fve wits; the weakning of his strength lost his libertie and his light, and

*Lucianus.
Iac. 18.*

*Philopotes
quidam.*

both these together brought an house vpon his head: your braines weaknes hath perished your learning, and abandoned you the land, and, I will not prophesie, but remember thy end and thou shalt doe the better. Your meaning is he hath not spent his yeeres in the *Hebrew Rabbins*. Why? you that are the *great scholler of the world*, remember you not that of *Pindarus* *μὴ δ' ὅτι ἀπὸ τῶν ἀνθρώπων ἐστὶν ἡ σοφία*, It is not all one kinde of learning that maintaines and adorne vs all? And you the *speciall cleerer of Diuinitie*, haue you forgot the diuersitie of gifts by the same spirit, some to haue tongues, some prophesie, some interpretation? Is Diuinitie so neere driuen, that as *Rabel* cried, *Giue me children, or els I dye*: so it must say, giue me *Rabbins*, or els I perish? Who like yong men with gray haire, as the Poet speaketh, carie titles of *Fatherhood* and *Mastership*, being but *Pannies*, either for time or skill, compared with the Fathers. For if a man should aske you in *Iacobs* phrase, where were they yesterday, or before yesterday? your *Talmudists* many hundred yeeres after Christ, and your Philosophers scarce 300. yeeres old. And howsoeuer there be that equalize some of them with *S. Paul* his time, yet none of those worthie streams deriuing their diuine knowledge from the Scriptures fountaine, the great Fathers and Doctors of the Church, I meane, did euer mention any of them, to my remembrance, vnlesse it be *Hierome*, of whom anone; I am sure not borrow any direction of interpretation from them. And the splendent brightnes of the *Trueth*, which in Christendome burnes still so gloriously, is borrowed from these mens lampes, not any way nourished with *Rabbins* oyle. And so, by your argument, both ancient Fathers and moderne writers are as vtterly vnlearned as the *Archbishop*. I craue pardon of his *Grace* for abasing him in paralell with such an one as thou art. But he from the beginning of his studies, directed the ayme of his learning to those two scopes which *S. Paul* set vp, *ἡ ἀποστολικὴ* ver. 12. and *ἡ μαρτυρικὴ* ver. 40. the building and ornament of Gods Church. Like *Zacharies* good shepheard carying two staues *Bands* and *Beautie*. The source of which building he reared

Pind. Olymp. 9.

Ephe. 4.

Gen. 30.

Pindarus.

Gen. 31.

Pic. Mirand.
Rhod.

Hier. tom. 3.

1. Cor. 14.

Zach. 11.

vp by opening the capable myſteries of the Trinity, the work
of our redemption, the incarnation of our Sauour, the force
of prayer, the effects of faith, the ſtrength of loue and vnitie,
the right vſe of the Sacraments, the meanes to ſaluation, the
horror of ſinne, the comforts of the ſpirit, with the power
thereof in the Scripture, in the Miniſterie, in the conſcience,
moſt of theſe being points in *capite*, as the Apoſtle ſpeaketh: Coloff. 2.
to which he ioyning, by Gods aſſiſtance, good example of
life, and by authoritie inioyning maintenance of vnanimitie
and vniformitie, informed the ignorant, and reformed the
froward, and got reuerence of all. Whereas thy great ſelfe-
boasted learning is like that *Theſſalian Scopas* his wealth, for
as he counted himſelfe, therefore, happie and rich, euen be- Plut. Cat.
cauſe his whole reuenewes conſiſted *ἐν ἀχρηστοῖς καὶ ματαιότητι* in niſes Mai.
and things vnprofitable: ſo doe you thinke your ſelfe vn-
matchable in knowledge, becauſe your *Rabbins* haue taught
you who was *Melchizedek*s father, and what was the age of
Mordecai, and what meant *Abacucks meſſe of potage*; which
Nazianzene calleth *παῖς νῦν*, not *παῖς ἐπὶ τῆς αἰῶνος*, trifling, not learning, and Naz. de 3. a.
the Apoſtle moſt fitly *ἡδονὴν καὶ γνῶσιν* knowledge ſo nicknamed: 1. Tit. 6.
Nay, they can tell you, who were before *Adam*, and the name
of the man which was his ſchoolemaſter, and will ſhew you
that the Sunne in the firmament hath been eternall, that the
law was giuen before the creation, that the *Meffias* was crea- Vide Cal.
ted before the worlds. Neither are their workes like *Homer* in Mich. &
his *Egypt* *ἐκ τῆς αἰῶνος τοῦ κόσμου*, &c. or the *Polypus* head one thing Ramban.
good and another pernicious: but, as Maſter *Beza*, a man as Ham. od.
ſkilfull in the *Rabbins* as you, Sir, writeth oft, they are *pleni in- Plutarch.*
epiys & blaſphemys, full of ridiculous fables and horrible blaſ- Bez. in Mat.
phemies; and therefore by Maſter *Caluins* iudgement and
counſell, the reading of them to be auoyded, as writings *qui- Cal. in Hag.*
bis nulla adhibenda fides. And graunt there be, as the Earle of Pic. in Hept.
Mirand. writeth, the myſteries of the profoundeſt Diuinitie in
ſome of their *Cabalists*, yet, as the Poet ſaid, *Turpe eſt difficiles*
habere nugas. & ſtultus labor eſt ineptiarum; and the ſame may Marial.
with more eaſe, and ſafetie, and with leſſe loſſe of good time
be

Hier. tom 3.

Epist. ad Com.
Hunsing.Plutarch.
Gen. 30.

Cat. in Hof.

Epist. ad Oxon.
Acad.

be found in the Fathers and classically authors Christian : for S. Hierome, another manner of Hebrician then Braggadoccion Broughton, confesseth that their *aniles fabulae* are so infinite, and their volumes so many, that it would aske long time euen to runne ouer them, besides the traditions so filthie, *verubescam dicere*, saith the father, that a Christian would blush to reade them, and lothe to heare them. And yet with this Rabbinicall rubbish and vntempered mortar haue you laboured a lomie and sandie building many yeeres, telling the poore ignorant artizans in London of Caiman in Luke, of Chiuu in Amos, of 430. yeeres in the Iudges, of an excellent Catechisme to be framed out of the 1. of Matth. and the 3. of Luke. And which was a mightie timber log to reare, to perswade them that Adam fell the first day of creation, or else the Lion must eate grasse (did not the Echo of the Church leaue out the g.r. and giue you the rest?) and for this you accompt your selfe the *Non parel* for knowledge, and worthie of an Earle-dome, if learning had the guerdon. Neither was it needfull to fill your boasting bookes with glorying of your reading Rabbinisticall; for as they which suck the milke of ill nurses commonly proue ill conditioned: and as Iacobs sheepe, in ramming time, by the sight of pilled rods brought forth party coloured lambes; so your *selfe-conceiuing phantasie*, being euer in the *eaning mood*, by your continuall reading those fabulous masters, bringeth into light nothing but fantasticall and partie coloured pild conceits halfe mad, halfe foolish; and by sucking of their traditions, as of their milke, you haue taken in their conditions. For this is generally obserued in those Iewish writers, that *Volunt haberi pro oraculo quicquid illis in mentem venit*. And is not this your vaine? Whatsoeuer yon obtrude vpon vs in your Paperworkes, without ground or reason, they, which will not yeeld and subscribe, bee they neuer so learned, are but Hogs to pearles; disgracers of Diuinitie: and be they neuer so religious, enemies they are to God his trueth, *Iulians, Lucians, Apostates, Scoffers, vnsetled in their studies*. But in sooth, Sir Hugh, had nature through custome,

or

or bitternes from discontentmēt, forced you into this *Rabshi-* Elay. 38.
kaes vaine against the *reuerend Archbishop*, yet something you
should haue obiected which had bin probable: but so blunt-
ly, like another *Ned*, to call him whom her Royall Maiestie,
the Noblest personages, both the Vniuersities, the whole
Church, for his studies, through his conferēces, by his labours
extant, and imployments daily, acknowledge, reuere, and
preferre as a most iudicious and graue Diuine, to call him, I
say, *utterly vnlearned, and vnable to iudge of Diuinitie*, will bee
counted not impudencie onely, but a phrensie. What sud-
den constellation hath wrought this straunge *Metamorphosis*,
that *Tam subito coruus, qui modo cygnus erat*, that he, whom you *Martial*
not long since made vmpire of that great controuersie twixt
D. R. and your selfe, whose arbitrement (which you say made
for you) you triumph in, and *account of as great validitie as the* *Epist. ad Oxon.*
Princes owne; yea when you thought the meanest of him, it *sine*
pleased you to vouchsafe him the name of a *Scholler of reaso-* *Epist. ad Nob.*
nable good account in speech for a Baron, that now vpon the sud- *Ang.*
den, within a yeeres compasse at most, he, I say, should proue
utterly vnlearned, and vnable to iudge of learning? But true
is that of *Salomon*, *Non recipit stultus verba prudentie, nisi ea* *Prou. 18. 2.*
dixeris quae versantur in corde eius. And as *Augustine* writeth
of some malecontents, like the Israelites, *Nisi homini Deus pla-* *Exod. 32.*
cuerit, Deus non erit; with them God shall bee no God, if hee *Augustinus.*
fulfill not their lusts; nor with you any man shall be learned
longer then he subscribes to your fancies.

SECTIO. 8.

BVt what art thou that iudgest thy betters? Remember
him that said, *Hypocrita eijce primum trabem*. The deepest *Matth. 7.*
point of learning, and most profitable which euer thou wert
conuersant in, was *Gabriels* message and *Daniels* weekes:
wherein, as many heretofore, so of late Master *Linely* hath
with sound learning controled your wisdomnes, and till you
haue answered him, (which you more scornefully threaten,
D then

Plautus.
Virgil.

Horatius.

Hor. Sat. 3.

Plut. Lucul.

Prou. 17.

Plut. Cat. im.

then you dare, or can learnedly performe) neuer brag of your knowledge, nor bumbast your bookes with such *Thraſonically* threatens, *Nihil coarctatio*. I can tell you, you haue roused a lion. *Nescis quantus in clypeum insurgat, quo turbine torqueat hastam*. As for your other learning, except your tongues, (wherein you are no extraordinarie man in Master *Beza* his opinion) it is all contained within one word *Genealogie*. For like the painter in the Poet, who could expresse in colours nothing well, *sed simulare cupressum*, if any man would haue his pourtraiture taken, or any other picture pourtraied, his answer still was, will it please you that I shall paint a Cypresse tree? Semblable is your skill: conferre we with you about substantiall points of saluation, presently you are vpon vs with *Melchisedecks* father, or whether *Kis* or *Mordecai* were in the captiuitie, and herein like *Sardus Tigellius* in *Horace*, *ab uno ad multa*, you are in for all day, *but of Cato's memory* it is your element: mary take you thence, as *Plutarch* noteth of some such like your selfe *do of a quæstia pinnas*, you are like him who while hee holds his peace is a wiseman in *Salomons* iudgement. Remember you not (you *Cynosura* and *Lucifer* of nations, the stupor and admiration of the world, the admirable scholar of the *Brittish* soyle) how in *Leydon* thrusting your selfe forward to dispute, the question being about *Originall sinne*, within two or three syllogismes you had wrong in the controuersie of *Melchisedecks* parents? and there you might say, as *Cato* when hee had got his sword, *nu' ipse est*, now I am where I would be. And was it not you, our *Hector*, and *Ajax*, the propugnacle of *English* faith, and the *Epitome* of all learning, when you had by meanes laboured in your selfe to be a disputer with certaine *Papists* in prison, hauing to that purpose laded a porter with huge volumes, euen in the very entrance of the conflict, the controuersie arising which translation of the Bible should determine, and you taking the *Septuag.* and they replying that there were diuers copies, many editions and great diuersities of them, and therefore asking you which you would stand to? very learnedly, iudiciously, and soundly
you

you answered, *I will be iudged by that Septuag. copie which was found in a wall at Genenah.* You choked them presently, but it was with laughter. And for your mysteries, wherein you challenge such a grace aboue his Grace, for plaine, and yet profound exposition: first, as high points, as obscure, and, I am sure, more in number are within the compasse of *S. Iohns Revelation*, then in *Daniels* prophetic, and those the *Reuerend Archbishop* (of whose Grace still I craue pardon for this disparagement offered him in comparing him with thee) vnfolded both learnedly and profitably, to this daies remembrance, in the *Doctors Chayre at Cambridge*, before thou wert crept out of thy *Alphabeticall shell*: and doest thou talke of plainnes, which maketh riddles of easie histories? Let him that reades iudge of perspicuitie in this example, among many other, printed and sent by thee to the Councell. *Abacuck brought Daniel a messe of potage, whereas the sentence written in great letters, The iust shall live by faith, this for two points. Iustice challenged of Daniel to haue stopped the lions mouth, and faith, told by the King of him, made the saying of the amiable Prophet to be the messe of potage to him that alwaies maketh God the iudge.* Where is your heyfer now to vnfold your riddle? It is no marueile you to affect the *Scottish mist*; for where the head doth *enclousin*, the tongue must needs *enclousin*: And now whether is *Daniel* or you the tormentor of soules? Yea but say you, his Grace hath borrowed all his knowledge from the Fathers, (*hui, sacrileginn*) but mine is wrought out of mine owne inuention. So of all other creatures the Spider workes his webbe out of his owne substance, but the strongest webbe a poore flye may breake. And *animas a corpore* most commonly come of excrements. But in trueth, *M. Broughton*, dissemble not by whom you thrue and lue: In *Herodotus* you may remember a storie whereof came the prouerbe, *his regitza, The table of the Sun*, a field wherein euery morning there were victuals found readie scattered for any that would gather them, which the poorest sort verely did thinke had come from heauen by the Sunnes influence, whereas indeed the Magistrates had con-

Epist. ad Reg.

Ep. impr. Basil. 97. in octauo.

Prefat. ad Daniel.

Epist. ad Reg.

Pliny.

Arist.

Eras. ex Herod.

Dan. 14.

Demos. & Vlp.
in eundem.Ætop.
Horat.

Epist. ad Reg.

Epist. contra
Arch. p. 10.Ecclef. 1.
Augustinus.

Martial.

Varij epistol.
ad Reg. Thes.
Arch.

weighed them thither closely and vnkowne to the people : and *Bel* his priests priuily lurch'd the viands, which were supposed to be deuoured by the Idoll : so cloake your stealth as closely as you can, (like a *στυγερὸς*, in *Demosthenes* sence) there are some that can tell and smell from whence you borrow and gleane your much bragd-of *Concent*, and your glosses : and if you continue exasperating, there are that will scatter ashes to descrie your footing, and deplume your borrowed feathers, returning you like a Coote, telling you that euen for those two places, whereof you arrogate to your selfe the first *apocalyps*; that *Mercerus*, is your great master for *S. Steuens Kempham*, vpon *Amos*: and *S. Austen* your *Index* and *gnomon* for *S. Peters* place of preaching to the spirits. And whereas you say (after your saucie manner in a *corburnicall* challenge) that if his *Grace* cannot see that you haue cleared *Peter* more then any before, the cause is his ignorance in the *Hebrewes*. Why? sillie fellow, his *Grace* will not only answer thee with *Salomon*, that *there is nothing now which hath not been said before*: but will reach the 99. epistle of *S. Austen*, and there will shew thee whence thou hadst the purest light for clearing *S. Peter*. Onely here is the difference, as the Poet said, *At male cum recitas incipit esse tuus*. Whatsoever is found in thy writings it is borrowed : but the *Lunaticall* conceits, which therewith are blended, are thine owne. And this is sufficient for your first great challenge of his *Graces* vnlearnednes, his ignorance of the *Rabbins* traditions, viz. the opprobry of Christianitie, and the scumme of Diuinitie. Wherein least you should be counted as the onely malicious slanderer, and detractor of so reuerend a person, you call to witness *D. Sarania*, who told you, asle you say, that he could not beate into his *Graces* head the bare conceit of your deep studies. Yea but *D. Sar.* cries out, *Os impudens*, and requested one to tell you that you did fallily belie him in this, and where-soeuer in this kinde you name him : and thinkes verely it is but your spleene against him, breaking out in reuenge of an old quarell : for your *Mastership* being in loue with a rich

Marchant

Marchant strangers daughter, and vsing the good Doctor as a mediator for the match, the father a wise graue man, but once hearing of *Broughtons* name, in no case would admit his daughter the speech or presence of such a giddie headed *Lysard*: and vpon this you raved in your passions against the Doctor, chasing extreemely that he had not sufficiently commended you so highly as you deserued. And therefore he takes this to bee but the *ιναρξια*, and vomit of a cholericke stomacke, to make him an author of a malicious slander.

SECTIO. 9.

YOur second reason is, that the *Archb.* is no *Gracian*, nor knoweth one letter of the new Testament. *Qui semel verrecund a limites transiit, knauiter fit impudens.* Who knowes it not (*Broughton*) that, in his publike Lectures, he euer read out of the Greeke Testament, and hath brought vp some vnder his priuate tuition, which are able to passe through any part thereof as readily for the Grammer as thy selfe, and more soundly for iudgement, (for thou art mad,) and without either thy calfe or heyfer dare challenge thee at the Greeke Testament, for a better Benefice then that which a *London Alderman* should haue paide an hundred pound for, to thy behoofe, by thine aduice? And how knoweth your *Rabbiship* that he is no Grecian? *For he hath falsely translated* pag. 56. 57. *καταμαρτυρον, and by it hath marred all Dininitie and discipline.* It is a mightie word, belike, that carrieth such weight. But pull in your eares you *Cumane* beast for all your *Lions skin*: an earthen potsherd though it be gilded will easily discouer it selfe, saith *Salomon*. He is very simple who knowes not your meaning, it is a *Bishopricke* you haue expected, and hunted after mainly; and defeated of your hope, as being a very lump of intolerable pride, and singular indiscretion; now you would faine currie fauour with the *Presbyterian faction*, though the time was, when they angred you, that you could call them *ignorant hotliuered fellows, of an vnseasoned zeale.* But to *Epist. ad Oxon.*
D 3 your

Resp. ad Admo. your reason. *His Grace in his answer to the Admonition*, (for
 pag. 15. sect. 3. thither you reuoke vs) expounds *κατακλισην*, *Matth. 20.* a tyrannicall and lustfull government, exorbitant from the milde course of law and iustice, such as the Heathens used ouer their subiects with oppression and unlimited licence. And very fitly and fully hath he so translated it, for *κατα* in composition is not idle, but signifies either as *προς* an addition; or as *απεναντι* an opposition; or as *παρα* a transgression. Against this you bring two arguments, both borrowed, by your leaue, from the inuention of that great replier against the Archbishop, and that is some discredit for you, that disdained to bee any Bishops Chaplaine, to bee a Presbyters licktrencher: for you, the graund Mintmaster of learning in our age, *sapere ex commentariis*, and to haue *scientiam atramentalem non mentalem*: we expect from you, strange flowre of *Athens*, things new and vnheard of. Is your owne heyfer now decayed, that you must borrow two calues from him? and vse the helpe of his art, when *Plutarch* tels you that of all artizans *αριστατοι* Cartwrights doe make nothing straight, but as their instruments are bowed, so their workmanship is crooked? *Quanto tu melius hoc inuenisses Thraso?* But the first is, *S. Luke puts it without κατα* and therefore euen a simple and sales gouernment is forbidden the Cleargie. I answer, that as the authors of this argument, being great patrones of the second mariage after diuorce by the partie innocent, when they are vrged out of *S. Luke. chap. 16. 18.* that *Whosoener putteth away his wife, and marieth another, committeth adulterie*, without limitation or exception, send vs backe for a *nisi* vnto *S. Matthew 19. 9.* and so for that matter *Luke* must be iudged by *Matthew*. By the same authoritie we remit them and you from *S. Luke* to *S. Matthew* and *Marke*, for the simple to bee expounded by the compound. Your second stolne argument is, that our Sauiour speaketh of those rulers which were called *εὐαγγελισται* beneficiall men, and therefore all, euen the mildest government, is meant by *κατακλισην*. Your huge learning might haue controled either their ignorance, if they knew it not, or their bad conscience, and your owne to, if knowing you should write

write the contrarie, that titles of Heathen princes were giuen
either by a flattering *εὐνοίας*, or by an ironicall *αἰσχρολογίας*.
Plutarch calles them *δορυφόροι*, popular applauses puffed with *Plus. Demes.*
a breath, and drawne backe with another. As they which
cried *Osanna* one day to him, on whom the next they cried *Matth. 21.*
out *Crucifige*. For those princes whom some of their subiects
intituled *πατέρες*, as patrones in their gouernment, other called
them *φάγοι*, as deuourers of their people. As the same *An- Athen. dipul.*
tiochus at one time was saluted both *Βασιλεως*, and *Σαυαρος*, a glo- lib 12.
rious prince, and a furious tyrant. And the same, of *Cesar*, *Suet. Iul.*
Tranquillus sheweth in an excellent example. And if *Plu-*
tarch, a man better read in Heathen stories then either you or
your author, had been consulted, he would, in a most learned
discourse to this purpose, haue taught you that *Aristides* ex-
celled all other princes, in deseruing to bee saluted by the
name of *Just*, whereas all the rest delighted to be called *πολεμ-* *Plus. Arist.*
αίται, κρηνοὶ, νεκροφάγοι, ἐννοὶ δὲ αἰσχροί, ὡς ἱεροκλῆς. *City-spoilers, thunder-*
bolts, subduers, Eagles, Hawkes, reioycing in those titles of vio-
lence, rather then in names of mildnes and vertue. And the
Romane stories demonstrate that the posie of their Empe-
rours was, according to their fancie and practise, *Si libet, licet.* *Anton. Carac.*
If those other titles were giuen them, it came from the peo-
ples glosing, not their desert: as that title did from a Draper,
who writing a booke vnder your patronage, dedicated it
To the Reuerend Father Hugh Broughton: as if you had been
some Bishop, whereas we know you to be an ordinarie Mini-
ster, and no more then a Master in Arts, or Bachelor of Diui-
nitie at the most. A third argument you adde, and a man
would sweare it is your owne by the follie thereof; *The Pres-* *pag. 57.*
byterie must not *αὐθιγῆν* out of *1. Tim. 2.* If by the *Presbyterie* *1. Tim. 2.*
you meane their *Clerolaiicall Consistorie*, let them answer you,
and defend their authoritie, which approue and would erect
that *Confused bench*: if our gouernment *Episcopall*, I then tell
you, that *S. Basil* calleth you *παρεχαρακτῆς λόγος*, a counterfeiting
coynor of Scriptures. This place you might haue kept till *Basil. c. 24.*
your marriage, for *S. Paul* teacheth husbands there to keepe
their

Eph. 5.

A. 8. 19. 16.
1. Pet. 5. 3.Steph. Eras. &
aly.Naz. dei Sed.
Aug. de doct.

In ep. ad Nob.

Horat.

their wiues from soueraintie, and not suffer them ^{aduersarij} to take head and ouerrule : and if you will needes, by your vncontroled authoritie, vnderstand it as the Apostle *Eph. 5. de sponsis spiritualibus*, it makes for vs in this proportion. The wife must not ^{aduersarij}, but submit her selfe to her husband as her head : so the Bishops being husbands to their seuerall charges, as they must loue them and cherish them, so withall to keepe them vnder and in subiection, leaist they should ^{aduersarij} take head against their rulers and spirituall husbands. Yet still you adde, or rather madde on, *If his Grace had any Greeke, or conscience, he would haue expounded ^{etiam} by other scriptures*. Put on your spectacles you purblind and proud-blind Pharisee, and view his answer to T.C. p. 69. and see his interpretation confirmed by a paralell of two Scriptures, *Acts 19. 16.* where the word importeth a deuillish dominion and preuallence ; and also out of the *1. Pet. 5. 3.* where it signifieth a violent and fleecing gouernment. *Yea but he should* (say you) *haue looked backe into the old Testament of the Septuag. Sis memor o mendax.* In your quarrell about *Hades*, you fetch vs, to expound *Hell* in the Creed. by, prophane writers, because the vse of that word in Scripture chokes your fancie : but here the Grammarians concluding against you, who translate this place of *S. Matthew, dominari in illas*, not *illis*, expressing the force of the preposition ^{extra}, now you flie to *Septuag.* and translators must expound Christs meaning. Is this your method (farre differing from *Nazianzene* and *Augustine*) to fetch a naturall exposition from an accidentall translation ? euen from that, which, in many sound Diuines iudgement, is lesse to be allowed of, as currant for decision of controuersie, then our vulgar *English*, against which you haue so virulently declaimed. Greatly you haue boasted of, and much threatned these two places, (for euery later paperwork of yours is but a *Tautology* of the former) *Et quid tanto dignum feret hic promissor hiatu ?* The ayre thundred, the hills quaked, the earth opened, and behold a mouse. *This word ^{etiam} and the authoritie thereof is graunted to Adam euen in his perfection.*

Elion, Genes. 1. and againe attributed to Christ in his soueraintie. Psal. 110. But neither of these may be said to haue tyrannicall power, and rule granted them. Pape, *ingulâras hominem*. Giue me leaue, good Master *Thraso*, to tickle you. *Tuumne, obsecro, hoc dictum erat? vetus credids*. Yea but what if these puffed sayles hoisted vp, ouerthrow your owne barke, and make for the *Archbishop* against you? haue you not (to vse your owne words) *spunne a sayre shred, and wouen a good cloath*? For the soueraintie giuen to *Adam* ouer the earth and beasts, was iustly expressed in *κατακυριεύειν*, viz. in breaking y clods of the one, by force and violence, in cicuring and slaying the other with blowes and death. For though flesh of beasts was not eaten till after the deluge, yet man before that flood and his fall, had, by the authoritie from God in the force of this word, power ouer the beasts both of life and death, and so the Hebrew word *radah* signifieth: therfore this dominion *κατακυριεύειν κληρών αὐς θεοῦ*, to keepe the Cleargie vnder, as *Adam* kept the earth and beasts, (which is rightly *κατακυριεύειν*) wee with *S. Peter* deny to Ecclesiasticall gouernours, as forbidden by our Sauour in detestation of Heathenish rulers, who vsed their subiects like beasts, both imploying them in seruice slauishly, and consuming them vp either by executions or exactions. As, if your malice blinded not your knowledge, you might see by conference of *1. Sam. 8. 11.* for God there describing the manner of their King which should raigne ouer them, he sheweth a paterne of the Heathenish tyrannie, not of that lawfull and princely authoritie prescribed by himselfe, hauing inioyned the contrarie in the law of *Moses. Dent. 17. 20.* And I take it worthie the obseruation, that God giuing prerogatiue and soueraintie to *Cain* ouer his yonger brother *dominaberis illi*, Gen. 4. 7. changeth the word he vsed to *Adam*, which the *Septuag.* haue translated *αἰσέεις*, not *κατακυριεύεις*, this being no fit gouernment for a brother ouer a brother so to rule; much lesse for fathers ouer their children, or Pastors ouer their charge. Now for the other place, *Psal 110. 2.* where the father saith to his sonne *κατακυριεύεις, be thou ruler in the midst of thine enemies.* (in good sooth

Terent. Eun.

Tertull.

Gen. 9.

1. Pet. 2. 3.

1. Sam. 8. 11.

Gen. 4. 7.

Psal. 110. 5.

I pitie thee) The whole Psalme describeth Christ in his full
 power, either raigning ouer his subiects, whom vers. 3. he cal-
 leth *populum voluntarium*, a people willingly submitting them-
 selues vnto him, ruling them *ἐκ δυνάμεως*, *Psal. 45.* with a
 scepter of righteousnesse, meekly and kindly, and the time of
 this raigne is called *dies virtutis*, the day of his power: Or sub-
 duing his enemies, and making them his footstoole, to the
 suppressing of whom he hath authoritie giuen him *καταυπερθε*
 to ouerrule them, and for that he hath *ἐκ δυνάμεως*, a rod of
 power, vers. 2. And the time of this domination is called *dies*
furoris, or *narium*, the day of his wrathfull indignation, that
 they which will not kisse the sonne as friendly subiects, *Psal. 2.*
 and be ruled by his scepter, should be subdued by the sonne
 as his enemies, and brused in peeces with his iron rod: and
 this also, being rightly *καταυπερθε*, a power in reuenge against
 vnderlings, as enemies, is forbidden the Apostles by our Sa-
 uiour, *Matth. 20.* For howsoeuer he allow them with S. *Paul* a
 rod of authoritie and correction, to keepe their Cleargie in
 awe, yet he permits them not his rod of iron to crush them in
 peeces and make potsheards of them: because their power
 must not be in reuenge but loue, and with the spirit of meek-
 nes; *ἐν ἡπιότητι*, in their correction moderation, and in their
 punishments compassion. And so the simplest may see, that
 this word *καταυπερθε* is vsed in the first place for a dominion o-
 uer beasts; and in the second for a reuenging power in exe-
 cution of enemies; and generally, as the best Hebricians do
 obserue, the originall word is alwaies vsed for *dominari in*, or
aduersum, a domination of hostilitie and violence of furie.
 And thus being taken in your owne grin like a *Woodcocke*, I
 disfinishe you for this point with aduise, to looke vpon your
 blacke legs hereafter, and downe with your traine you *Pea-*
cocke, and cease craking (crauen as thou art) of thine owne
unmatchable learning, or cackling of the vnlearnednes of thy
 betters: for were thy grace no better in *καταυπερθε*, then thy skill
 is in expounding *καταυπερθε*, thou might perchance proue
 more humble, and write lesse. *ὡς τὸ μὴ εἶναι ἁπλοῦς*, as *Plato* spea-
 keth,

Vide Flamin.

Psal. 2.

1. Cor. 4.

Psal. 2.

Galat. 6.

Vide Brixian.

Plato.

keth, and now I come to your *idol*, which from *Plato* you haue borrowed.

SECTION. IO.

NAmely, to your admirable conceit how Christ descended into hell, that is, *the world of soules*. Wherein you still shew you are a great *Rabbinist*: for this is a cōmon prouerb with them, *That it is better being the head of a fox, then the taylor of a lyon*: that is, the author of an addle fancie, then the scholar of a receiued veritie. Neither the consent of Greeke and Latin Fathers pleasing you, who concluded his descent into hell locally: nor opinion of moderne writers of his descent into hell on the crosse and in his passion triumphantly: nor the iudgement of a middle sort for his descēt into the graue, that is, hell metaphoricall, corporally: but your heyfer, like a fullen beast, (because it would not be *ultimus inter boues*, becomes *primus inter asinos*) must *ἀπαραλείπειν*, wander alone and chunner out an Heathenish conceit of *descending into the world of soules poetically*. The chiefe arguments hereof, according to your custome, we haue seene before in your epistle to the *Nobilitie*; although in this your last Libell you tell his Grace, *that if you would handle, to the full of your knowledge, the descent of Christ into hell, it would be as well accepted as any thing that mans paines euer studied*. I am sure you haue performed the one, for in handling it you haue stretched out your selfe with *Æsops* toad, *ut rumpantur ilia*, till you haue outstretched your selfe both for modestie and sense: of your acceptance small ioy you may take, and little comfort your adherents finde, and if this bee the full strength of your heyfer, she is but a suckling. For first there is nothing in this malicious pamphlet of yours (set your railings by) but a palinody, I meane not a recantation, (you will neuer haue that grace) but a repetition of the very arguments which *H. I.* one, as it seemes, whom *Hugh* brought vp, or, as I thinke, the vanitie is so semblable, one *Hugh Broughton* hath vsed in a confutation of some Sermons

Pindarus,
Plut. Nic.

Ouid.

Iob. 34. 37.
Tus. quaest.

preached at *Pauls* crosse, and elsewhere, by a worthie and learned Prelate of this land, to whom both *H. I.* and *H.* you come as neere for found iudgement and multiplicitie of learning, though, you say, you outstrip him, *as doth the footman to the Lydian coach*, as *Pindarus* speaketh and *Plutarch* applies it. So that if you were the author of that confutation, he that conferres them both will sweare you play the *Cuckow*; if not, then neuer brag of your selfe, that you are the onely *cleerer of Diuinitie*, for there is not any argument in this your Libell touching *Sheol* and *Hades* out of Scripture, or out of Heathens, but there it is. And now, *yes non inuenta reperta est*, wee haue found a match for Master *Broughton*, both, as it seemes, brought vp neere *Twatling streete*. Againe, how your worke is accepted, see to your shame and confusion of countenance and conscience, if this be not feared and that steeled, the discourse of that reuerend father, of this point, in his conclusion to the reader from page 357. vnto the bookes end, where he hath killed *Goliath* with his owne sword, and out of your own Poets and Philosophers so learnedly and iudiciouly hath confuted this your foolish paradox of the *World of soules*, that neither you will euer bee able to answer it, vnlesse as *Elihu* speaketh, *you will adde rebellion vnto sinne*, and bee of *Tully* his minde, *cum Platone insanire magis quam cum alijs recte sentire*, rather to be mad with *Plato*, then yeeld to the trueth of Gods spirit: nor any thing can bee added, which there is not sufficiently for this matter contained: so that I will be the shorter herein, as being not worthie to gleane after his haruest, and spare those infinite quotations out of all the Poets, which against this fancie I had gathered.

SECTION. II.

ONly I wish the reader to obserue in this your defence, as you terme it, first, *your disloyall blasphemie*: secondly, *your Heathenish diuinitie*: thirdly, *your absurd and opinionatiue vanitie*. In the first, challenging the Queenes most sacred Maie-
stie

stie with breach of her oath, charging the *Defendour of the faith* that she aduentures her state and soule vpon an heresie, *Epiſt. ad Reg. pag. 12. 13.* and calling the whole Realme an *Apoſtaticall land*, for allowing this article. It is well you carrie your pardon about you, giuen you in patent by *Mania*, and sealed with the inscription of *Laſum cerebrum*. Haſt thou forgot his counsell, who ſaid we muſt ſpeake of Princes either *in uerba* or *in ſilencia*, either briefly or ſweetly? Could the Pope of *Rome* haue ſaid more? Great thanks, you ſay, you haue euen from Papists for your paines and ſtudies: it is no marueile, for flies delight not more in *Apothecaries oymments*, then they doe in treasonable ſpeeches, *Eccleſ. 10.* and malecontented ſlanderous fugitiues. But how hath ſhe violated her oath, or the land forſaken her firſt faith? Forſooth, ſay you, *King Edward held, to which ſhee is ſworne, and the Realme agreed, that Chriſts ſoule neuer went to hell, or Gehenna* in your terme, (we will ſpeake Engliſh, as taking them to be all one in the new Teſtament, and haue as good authoritie to thinke that *Hell* may bee as well deriued from *Tell*, or *Howle*, as being the place of *wayling and gnaſhing of teeth*, as from *Hayle* or *pull*, which is your coniecture.) What a member is that tongue of thine, that is not vnruely enough in reuiling mens perſons, but it muſt grow worſe in vntruely falſifying Acts of Parliament and articles of Synod? Reade the third article concluded in the Synod *anno* (as I take it) 1552. *Quem admodum Chriſtus pro nobis mortuus eſt & ſepultus, ita eſt etiam credendum ad Inferos deſcendiſſe, &c.* adding that, which we, auoyding vnwarranted curioſitie, haue left out, *viz.* the defining of the time of his abode, the purpoſe of his deſcent, and the perſons relieued or releaſed thereby. *Yea but P. Martyr and Martin Bucer who were the Pylots of the Kings religion, his tongue and his heart, they ſhew the Kings minde.* It is well that you will at ſometimes name the parties by whom you thrive, and at whoſe trenchers you liue: for this whole tractate of yours, *the marrow of your wiſedome, and the full ſtrength of your knowledge*, is but the droppings of other mens taps, which, howſoeuer from them it ſauoured well, yet being coloured with the

In Matth. 27.

pag. 13.

Ad Sed. Olam.

Isa. 2.

An. 3. anno 62.

Turne the of your Phantasticall braine, it hath lost both the verdure, and the vertue. *Martin Bucer*, indeede, seemeth to distinguish betweene *Gehenna* and *Infernus*, that *Infernus* is the common receptacle of good and bad, but *Gehenna* of the bad only: what ground he hath, let the reader iudge, I meane not to rake his ashes, the raising of whose bones, more virulently, then truly, you obiekt to this our *Apostaticall land*, and *D. Perne* principally, whom you call the *Archbishops* tutor, as vaine a tradition, though nothing so impious, as that of your *Rabbins*, who write that *Sombassar* was schoolemaster vnto *Adam*, the first man that euer was. *D. Perne* being no otherwise tutor to him, choosing him, being scholler of *Pembroke Hall*, to be fellow in *Peter House*, then *D. Hanford* was to you, being fellow of *Christs Colledge*, after that *Trinitie Colledge* and *S. Johns* had spued you out from their company, for a factious, proud, malepart, mad-headed, fantasticall boy, (howsoever you haue boasted otherwise most vainly in your epistle to the Earle of *Huntington*.) But to returne, albeit *Bucer* so distinguish, yet his conclusion is, that this article *He descended into Heli*, is but an explication of the former *He dyed and was buried*, taking *Hades* for the graue. But, giue it so, that *Bucer* his opinion is, that the bodie being in the graue, his soule ioyned it selfe to the soules of the *Iust*, and so *Infernus* to signifie nothing but the state of the soule separate from the bodie, (which opinion I am loath, too straightly, for reuerence to the dead man, to examine and rife) yet must we thinke that the religious King tooke him for a *Pythagoras*, and would tie his faith to mens persons (which *S. Iames* forbids) ? or shall wee rather belecue the King himselfe, who, in the articles of religion concluded in the Clergy Synod, confirmed by the States in Parliament, and established by his Royall assent, constantly auerres *credendum est*, wee must belecue that Christs soule went *ad Inferos*, to them which were below ? and this same article is still in force, grounded vpon Scriptures, concluded by the reuerend Synod, and promulgated by her Maiesties authoritie and consent, for the faith of the whole Realme, and

to which your selfe haue subscribed, or else you are an Intruder, and came in at the window. And now let any reader iudge (though otherwise he knew thee not) of your braine and vaine, who not only chargest the Lords annoynted with breach of her oath, in print, in a Libell, from a forraine countrie, (an insolence seuerely punishable in an obiection of trueth) but also blasphemest her most sacred Maiestie in most beastly resemblances, not to bee named; and vpbraidest her religious soule with periurie, in an article of faith, and a great point of religion, and that most vntruly. If you pleade your Patent (aboue named) leaue *Basil* and returne to *Bedlem*, if not, but you will needes perswade vs you are in your wits, it is pitie (because you are such a Grecian) but the Greeke should end your period.

pag. 71. lin. 7.

pag. 12. E
Epist. ad Reg.

SECTION. 12.

THe second thing is your *Heathenish Diuinitie*, in making *Hell* into which our Sauour descended, to bee nothing but that *Platonickall* and *Plutonicall Hades* of the Heathen, summoning the *Creede* to be iudged by a Consistorie of Painims for proper phrase. You will not allow *Galen* the prince of Philosophitions to expound *ισχυι*, *Psal.* 88. 11. but recourse must be had to the Hebrew, euen to a false roote, to cloake a slip which the *Septuag.* there made, but here the prince of Poets must moderate the act, and interpret the action of the prince of our saluation. So true a difference is that which some of the Fathers haue made betweene *φύρασις* and *φύσις*, a light fancie, and a settled iudgement, that this is *sensus elatus ē scripturis*: but that is *sensus allatus ad scripturas*. It was the greatest flauerie that Israel felt, when they were forced to goe downe to their deadly foes the Philistines to sharpen their axes, mattocks and instruments of husbandrie (for they were wholly deformed of their weapons) and a sorer vassalage must Christianity indure, if her profession must be made good by Poets fictions. Strange fire to be offered on Gods altar was seuerely

pag. 9.

1. Sam. 13.

Leuit. 10.

ly

ly punished; * because as from heauen it came, so in the first
 nature it must be preserued. Yea your owne Pagans were in
 that point so religious, that they counted it vnlawfull to re-
 fresh the *Vestall fire*, being by some strange mishap extin-
 guished, with any materiall fire and prophane, but a deuise
 was inuented to kindle it from heauen by the Sunne. Surely
 lesse lawfull is it, because more dishonorable to Gods glorie,
 and the dignitie of Christian profession, to make the Gre-
 cians, who account the preaching of the Gospell follie, ex-
 pounders of Christian oracles, and to fetch light from their
 Heathenish *Ignis fatuus*, for the illustration of diuine myste-
 ries. The rule of the holy Ghost being, as his method is, to
 compare spirituall things with spirituall things, and leaue the na-
 turall man to things within his capacitie, because the spirit of
 the Prophets is subiect to, & must be iudged by Prophets. For
 who knoweth not, that Christianity hath vsed many words in
 feuerall sence from the common phrasē? Is *πῆρ* in the new
 Testament to be measured by the Athenians modell? or *fides*
 by the Romanes? who notwithstanding made so reuerend ac-
 compt thereof, as that they thought her a *Goddesse*, and re-
 puted the oath *per fidem* to bee the greatest and most sacred?
 S. Iohns *λόγος*, one of the most essentiall names of the second
 person in Trinitie, doth it import no more, nor signifie any o-
 ther thing then the Orators *λόγος*, or the Poets *μῦθος*? And
 though *Plato* and *Hermes* haue plumbd it deeply, must wee
 reach no further, then their shallow sounding? So *δίκηνμια* be-
 ing properly among the Fathers and Councils vsed for the
 incarnation of our Sauour, how farre differeth it from that
 sence which in Paganish writers is rife and vsuall? And if for
Hades in the *Creede* wee must bee tried by Poets, why in the
 same *Symbole* are not we to be iudged by them, for him, whom
 both we, and they call *πατήρ παντοκράτωρ*, the Father almighty?
 Did the Apostle, citing the halfē verse out of *Aratus*, apply-
 ing it to our God, *ὅτι γὰρ ἐν γένει ἰσχυρὸς*, referre them that heard
 him to their *Iupiter*, of whom the Poet spake it, and so make
 vs the progenie of their *Lasciuious Stallion*, of whom *Clem.*
 writeth,

Leuit. 9.

Plut. Num.

1. Cor. 1.

1. Cor. 2.

1. Cor. 14.

Plut. Num.

Ioh. 1.

Plato.
Hermes.Theodoretus in
Polym.

Act. 17.

Clem. 288.

writeth, that which *Suetonius* doth of *Cesar*, that he was euery mans woman & euery womans man? The reason is al one. For by the Poets figments *Hades* was *Iupiters* brother both sonnes to *Saturne*: and so, by your owne iudges, the penner of the *Creede*, when he said that Christ descended *eis Hades*, meant that he went into the house of *Hades*, who was gouernour of the inferiour parts, as *Iupiter* of the ayre, and *Neptune* of the sea. For *Hades* in the Poets is no name of place, but figuratiuely. But for this discourse you may be referred to that conclusion of the right *Reuerend Father* in the place before named, to which nothing can be added for learning or substance in this point; where he hath shewed both your selfe and *H. I.* to bee but questing puppies, for all your wide mouthes. Yet one thing I cannot omit, that men may see (which thy selfe will not perceiue) how you, the sole true calculator of times and ages, haue forgot your selfe: for labouring to bring all Scripture words to Poets phrase, you wil needs perswade vs that *S. Peter*, vsing those words of torment *αἰετῆς ὧν τὰ πλεονεχίας*, borrowed them all from *Homer* and his prose commentary. First, for *Homer*, what prooffe haue you of *S. Peters* reading him? *S. Peter* could tell you that no Scripture is of any priuate mans motion, but holie men speake as the spirit moueth them, because all Scripture is *θεοπνευστος* inspired of God. Wee laugh at the Canon glosse for saying that *S. Paul*, *Rom. 7.* alluded to that verse in *Ouid*, *Odero si potero, si non, inuitus amabo*. And surely, lighting vpon this and such like stufte in your fardle of fancies, I say with *Horace*, -*ut mihi sape Bilem, sape iocum vestri mouere tumultus?* Laughter and anger haue strouen within mee which should preuaile, laughter verely, but that it is in such serious matter. But by as good reason you may say that Christ our Sauour had read *Pindarus*, because, speaking to persecuting *Saul* out of heauen, he vsed the very words of the Poet *οὐ γάρ οἷς, &c. it is hard for thee to kick against the pricks*. May that he should reade his prose commentary, if it be *Eustathius*, as it seemeth by your booke pag. 63. (vnlesse you haue got some o-

Sueton. lul.

*Homerus, &
Hesiodus, &
Plato.*

2. Pet. 2. 4.

2. Pet. 1.

2. Tim. 3.

Ouid.

Horat. epist.

Pind. Pyth. od. 2.

Act. 9.

SEPTAGINTAS.

Tul. pro Q. Gall.

Hieron.

Calu. in Hab. 2.

in Nab. 1.

2. Sam. 22.

Gal. 6.

Rossius &
Reynoldus.

ther in a wall, as you did the *Septuag.* vnheard of) that is worth the obseruing. It is coniectured by the workes of *Pythagoras* and *Plato*, and some of the Poets, that they haue read the bookes of *Moses*, and that Scripture which was before their time, at least, in their trauaile, had conference with such as informed them therein; but that the Apostle should reade a commentarie before the author was borne, is more then prophecie. *S. Ierome* out of an oration of *Tully* not extant, citeth a place where a certaine Poet bringeth in *Euripides* and *Menander*, *Socrates* and *Epicurus* dialoguising and conferring together, who liued in times different *non annis, sed saculis*, and therefore thinketh the absurditie so ridiculous, that it deserueth a supposion or an hissing: and is not this as *ἄνθρωπος* (besides the vntrueth) that *S. Peter* should fetch his phrases from a Bishop not borne many yeeres after? But thus you bewray your selfe a notable scholler of the *Rabbins*, whose propertie is, as *Caluin* well obserueth, *ut diuinent hoc & illud sine delectu & pudore*. And if you aske them a reason, their answer is readie, *Ne thinke so*. Yet this ouersight may be smiled at, but that which followes procures detestation. *Dauids* sinnes, though great, did not so hasten-on Gods iudgements, as that by the he had caused the enemies of the Lord to blaspheme; neither is it your strange diuinitie that procures our indignation against you, because wee know it is but the franticke *delirium* of one, whose pride hath made him *q̄s̄uam̄ alai*, *Gal. 6.* but this is it which grieues vs, and should confound you, that both *Papist* and *Pagan* hath hereby iust cause of scandall. Some of the first sort, alreadie, for speeches farre more differing from any vicinitie to prophanenes then this of yours, (though most slanderously) haue set out whole Libels in which they would demonstrate, that the opinions of Protestants are more detestable then Heathens, and particularly, that *Caluinisme* is worse then *Paganisme*. What may they say now (I am sorie *Broughton*, to giue them this *indisputum*, but onely to shew, how thy proud malice, to glorifie thy selfe, cares not to disgrace both

both men and religion) when they shal reade and heare, that among vs it is defended and printed, that Christ went into the Poets *Hades*, that is, at the best into the *Elysian* fields among the spirits of their *Hector* and *Achilles*? Besides the occasion giuen the Pagans to stumble, and blasphemously to say *Where is now their God?* when they shall shew that more honour is by them attributed to their Idols and greater felicitie, then by some of vs to our Sauour: for they translate those great ones, whom they deifie, immediatly into heauen, as we may see of *Romulus* in *Linus*, and of *Augustus* in *Suetonius*. And *Homer* presents vnto *Vlysses*, being in *Hades*, *βελω ἡρώων*, the force and strength of *Hercules* a ghost, but *Hercules* himselfe was confessed to be in heauen with their immortall Gods. But it pleaseth you to leaue our Sauour in *Hades* vntill this day, a place by their owne confession, as we shall see anone, at the best, of no solace nor delight. But our Sauour his speech is true, that there is no expecting of grapes from thornes, or figges from thistles, nor from an addle head good deuise, nor sound diuinitie from a giddie, brainsicke, pride-swolne companion, that, to feede his owne selfe-pleasing humour, cares not to bring all religion into that olde prouerbe, *ἡ δὲ ἀδύναμις*.

Sueton. Aug. O. 2.

Matth. 7.

Eras. & Iovin.

SECTIO. 13.

YOur opinionatiue vanitie is the last, that Christs *descending into Hell*, is nothing else, *but he ascended into heauen*. It is reported of *Polemo* the Sophister, that being at *Smyrna* a spectatour of a Tragedie, a ridiculous actor comes out vpon the stage, and his part being to pronounce *O cælum*, he bends his eyes and hands to the earth; and anone crying out *O terra*, his hands and eyes were lifted vp to heauen: away flings the Sophister and cries out vpon him, This fellow, saith he, hath made a *Solecisme* with his hands. It may well agree with a turbulent spirit *Cælum terra miscere*, but to confound

Rhod. lib. 20.

Arist. de Caelo.

Plato.

Virgil.

Luc. 16.

2. Reg. 2.

Num. 16.

2. Pet. 2.

Iude ep.

Psal. 16.

O. A.

heauen and hell, and make ascending and descending to bee all one, is not only a *Solacisme* in Diuinitie, but euen in common reason, which hath concluded *sursum* and *deorsum* to be *Opposita*. In the Poets *Hades*, the two passages were leuelled (as I may say) vpon one floore, the one leading into *Elysium*, the other into *Tartarus*: the first, the place of the best mens soules: the last, of torment, for the worst. But as S. *Luke* (who must direct Christians) describes it, *Hades*, the place of *Dines*, torment, was below, and *Abrahams* bosome, the rest of *Lazarus*, was aboue, and betweene them both a great huge *Hiatus* making them *mutually inaccessible*. And *Eliab* being taken away was caried vp into heauen: but *Core* and his companie went downe aliue into *Sheol*. And *Lucifer* with his angels being seated in heauen, were throwne downe (saith Saint *Peter* and *Iude*) into the pit of darknes. The trueth is, reade whosoever will (let him not bee paradoxically preiudicious) the Scriptures and Poets, he shall neuer finde *Sheol* of the Hebrewes, nor *Hades* of the Greekes, (one place in *Plato* excepted, which the *Reuerend Father* hath notably illuded) but at the best it is an irksome, mirksome deepe place, and most-what opposite to heauen. Else, neither would Christ, *Psal. 16.* haue reioyced that his soule should not bee left in *Sheol*, if either he bee there still, as by your diuinitie he is; or if it bee a place of rest and happines, as your fancifull opinion conceiues it: nor *Achilles* in *Homer* would haue wished to be any swaines peasant vpon earth in the greatest want, rather then the prince of soules in *Hades*, as to *Vlysses* he protests. But let me aske thee, good *Sir Hugh*, (though naturals for the most part loue not to answere questions) is Christ now in *Sheol* or *Hades* where he was presently after his passion? he is, say you: that is, at the right hand of his father, in whose presence are the Saints departed singing *Alleluiah*? Yes, say you. Now then, shew vs any one place in the Bible for *Sheol*, or in the Poets for *Hades*, where either of them are put for Heauen or Paradise: or in any sacred or prophane writer, where going
downe

downe is put for going vp? The contrary of both wee shew. *If I climbe vp to heauen*, thou art there; *if I goe downe to Sheol*, *Psal. 139.* thou art there also. And thou *Capernaum* art exalted to heauē, *Matth. 17.* but shalt bee brought downe to *Hades*. Yea by your owne confession, *pag. 19.* the Heauens are *high*, *Sheol* is *deepe*, and that which *Iob*, say you, would haue called *Sheol*, God himselfe calls *Death*. So that *Sheol*, at the best, either is not Heauen, as you often auouch, or else there is a third place besides Heauen and Hell called *Sheol* for the Saints to rest in. But what man of sense would talke senciably to a *Dottrell*, being one of those Diuines, whom Saint *Paul* describeth, so ignorantly rash, that they know not what they say, nor whereof they affirme? *1. Tim. 1.*

CONCLUSIO.

ANd therefore I will leaue you, Master *Broughton*, with this counsell of *Horace*, if you will vouchsafe it, *-tra-Elent fabrilis fabri*, returne to your *Genealogies*, wherein your *Horatius.* grace is best: for if you enter into points of faith, being out of your element, you detect your ignorance: and being both a Christian and a Diuine, learne *S. Pauls* lesson, *in meekenes of Philip. 2.* minde to esteeme others better then your selfe. But especiallie, which is the frequent comparifon of the Fathers, leaue that dogged humour, furiously to runne at the stone, and not regard the flinger: for howsoever you charge the *Archbishop* (which iealous suspicion of yours hath caused all this garboyle) as the chiefe hinderer of your preferment, yet looke vp to God, who hath a principall stroke in all these actions. He hath made beasts to excell men in senses, but he hath denied them reason. *Plutarchus.* The Ostrich he hath framed a goodly bird with feathers and wings, *Iob. 39. 16.* but he hath depriued her *Iob. 39. 16. 20.* of wisdom, and giuen her no vnderstanding, *vers. 20.* Vnto you he hath giuen great ornaments, of learning & knowledge, but he hath denied you discretion, which is as the brine that

Leuit. 2.

Cicero.

Plato.

Arist.

1. Pet. 2.

pag. 43.

2. Cor. 10.

Augustinus.

Pythag.

Arist. Rhet.

that seasons learning, & the especiall helpe in a place of gouernmēt, which you so affect. For as Sacrifices, in the law, not salted were vnacceptable; so religion, without discretion, is vnfaourie; and learning, without iudgement, sinister and rash; and gouernment, without wisdom, proud and dangerous. The aduancers of learned men are taught a precept, by a prouerb, *Ne puero gladium*, not to giue swords to childe: but you Grecians, saith *Solon*, αἱ παιδὲς, are alwaies children. And you, Master *Broughton*, that arrogate to your selfe the *Attick Science*, haue shewed your selfe a childe in all your actions, and therefore by *Aristotle* his rule, (because it is *ἰσχυρὸν*, not *ἰσθύνον*) vnfit to bee a Diuine, much more a ruler among Diuines. Desire not to bee a *cleerer* of *S. Peter* rather then his hearer, who wils you to humble your selfe vnder Gods mightie hand, and submit your selfe to all your superiours (not as you take them, but as God hath placed them): so shall you be thankfull to your creator, loyall to your betters, charitable in your affections, temperate in your speeches, moderate in your furie, retentive of your slaunders, and lesse selfe-boasting of your great sufficiencies, remembring what both your selfe haue written to the Nobilitie of *England* that, to bring a good thing to passe by perswasion in writing, should neede a *milde stile*: and also that of *S. Paul*, *that he which praiseth himself is not allowed, but he whom the Lord praiseth. Nam laudādo te bonū, sis malus*, saith *S. Austen*. But in any case take out *Pythagoras* precept, *Pisse not against the Sun*: cease so fondly & sencelessly to vpbraid with vnlearnednes & want of conscience that most *Reuerend Father* and right worthie Prelate of our Church, whom his place and vertues (euen by Philosophy) haue made *ἀσθενὴς* from such an one as thy selfe, who may be thy master for sound learning and humilitie. Of whom I would speak more, but that I know to his *Grace* it is a burden, and from mee it would be accompted flatterie. For if I list, or it were needfull to gather (as thou hast done of thy selfe more busily then truly) what both strangers, and the best learned among vs, haue

haue in print written of him, both by report, and of certaine knowledge, to his perpetuall praise, for his sound iudgement in learning, his sincere conscience in his actions, and his vnmatchable mildnes in his deportment, I might fill a volume to thy confusion; but as *Philo* saith, *ἡ ἀλήθεια ἀνταρπάζει τὸν ἐπαινον*. *Philo* is *grau.* *Trueth is the alsufficient commendation*, and when enuie hath burst her guts, and flaunder crackt her lungs, his fame shall sound; they that liue with him loue him, they that know him reuerence him, they which heare of him admire him; vnlesse they bee either discontentedly malicious, or schismatically factious, or paradoxically furious. It is not too late to recall your self, and to craue pardon of his *Grace*, whom thus against thine owne conscience, and all trueth thou hast so intolerably abused, that so as *Austen* saith, *qui primas non habuisti sapientia, secundas haberas partes modestia*, since thou seest thy selfe to want wisdome in all thy actions, others may see that thou hast modestie in this repentance. Otherwise, if you continue as you haue begun, you will be counted among wise men, as now you are, the Master of absurdities; the mintmaster of fancies; a Pharisaicall herauld founding your owne praises; a sottish *Pygmalion* enamoured with your owne deuises; an *Enigmaticall* ridler writing without sence; an opprobrious *Thersites* insulting without modestie, reuiling without reason, rauing without measure. Your bookes but squibs, compounds of gunpowder and pisse, making more stinke then stirre, and yet more stirre then hurt; the mirrour of vanitie; the refuse of Diuinitie; the quintessence of follie; *Phæbus* curtaines enuveloped with oracles; *Egyptians* cups replenished with coniectures, embelished with flaunders. And so I end with that salutation which King *Philip* of *Macedon* gaue to mad *Menecrates*, as vaine a Phisition in the opinion of his facultie, as you are for your Diuinitie, (intituling himselfe *Iupiter*) *ἑυκαίη* wishing you a sound mind in a healthfull bodie: for verely sooner you had receiued an answer, but that the rumour was here with vs that you were dead: but that was

check, and then it was rife that you were proued mad: but
I hope better for your soules sake, and it will bee better for
your names sake, if you can be humble.

Tuus sis & ero.

Some faults escaped thus to be corrected.

affection read *affetation*. pag. 8. lin. 8. *Sappho* read *Psappho*.
pag. 11. lin. 19. *F.* put *ff.* marg. pag. 13. lin. *penult.* and so pa. 16.
marg. lin. 4. *auering* read *auerring*. pag. 17. lin. 13. *Iac.* 18.
~~marg.~~ put *Luc.* 18. pag. 21. lin. 11. 1. *Tit.* 6. ~~marg.~~ put 1. *Tim.* 6.
pag. 23. lin. 20.

5 00 57

A

A COMPARISON OF CERTAINE VAIN SPEE-

CHES OF HVGH BROUGHTON,

with those of *Pyrgopolinices Plan-*
tus his glorious Souldier.

Broughton.

Miles Glor.

D. Reynolds nor *D. Andrews* may or will incounter me.

*Cum quo bellator Mars haud
ausit congredi, Neq; equipa-
rare suas virtutes ad meas.*

The Iewes desired to haue
me sent to all y^e Synagogues
in Constantinople, if it were
but to see my Angelicall
countenance.

*Molesta sunt, accedunt, orant,
obsecrant videre vt liceat,
ad sese accersunt iubent.*

Zurick, Denmarke, Scot-
land, French, Dutch, Papist,
Protestant, Lutherans, Iewes
call for me, being a man ap-
proved over the world.

*Nam ita me occurrant multae,
haud meminisse omnes possum:
tanta miseria est hominem
esse pulchrum nimis.*

No Bishop nor Baron shall
be my Lord, the *Queene* only is
fit to be my Patrone.

*Nam ad meam formam illa
vna digna est.*

The LL. said that I was *nulli
secundus* for knowledge and
learning.

*Magnum me faciam nunc,
quoniam illi me collandi-
runt.*

D. R. sayd there was as
much in *Br.* as could bee in a
man.

*Heus dignior fuit quisquam
homo qui esset?*

If

A Comparison.

If the Queene will not pre-
ferre me for my paines, I will
leauē the land.

*Nisi huic verri offertur mer-
ces, nō hic seminio suo quāq;
porculenam partitura' s't.*

They sent a messenger for
me, as though I were a man
fit to bee cited by such fel-
lowes.

*Permirum ecastor pradicat te
adisse atq; exorasse per epi-
stolam aut nuncium; Quasi
regem adiri hunc aiunt.*

I requested his Grace to tel
D.C. that I was his better by
Heroaldie.

*Nescio an tu hoc ex me audie-
ris an non, Nepos sum Ve-
neris.*

The Queene so much e-
steemes of me, that, she said, she
would not for all the prefer-
ments in the world I should
be discontented.

*Nulli mortalium scio obtigisse
hoc nisi duobus, mihi & Phao-
ni Lesbio, Tam nimie vt a-
maremur.*

I returned answere that I
would no longer serue her
Maiestie, if I were not re-
compenced for my studies out
of hand.

*Nam quid ego hic asto tantis-
per cum hac forma & fac-
tis? sic frustror?*

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Plautus.

*Leuiorem hoc homine si quis vnquam viderit,
Aut gloriarum pleniorē, quā illic est:
Me sibi habeto, & ego me illi mancupi dabo.*

FINIS.

